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# THE AUSTRALIAN PASTOR;

## A RECORD

OF THE

REMARKABLE CHANGES IN MIND AND OUTWARD ESTATE

OF

# HENRY ELLIOTT.

BY

THE REV. E. STRICKLAND, M.A.,

*Rector of Brixton Deverill, Wilts;*

*And Chaplain to the Most Honourable The Marquis of Bath.*

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TO  
  
THE MOST HONOURABLE  
  
THE MARQUIS OF BATH,  
  
ON WHOSE ESTATE  
  
THE FOREFATHERS OF HENRY ELLIOTT LIVED FOR  
  
SOME GENERATIONS,  
  
THIS WORK IS, BY PERMISSION, MOST  
  
RESPECTFULLY DEDICATED,  
  
BY  
  
THE AUTHOR.





## PREFACE.

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NEVER could it be more truly said than now, that in all parts of the world "THE FIELDS ARE WHITE UNTO THE HARVEST;" but the labourers are few:— At the same time, in most parishes among the Working Classes, men are to be found of similar character and attainments to HENRY ELLIOTT, wandering in the mazes of Secularism and other errors, whose mental vision might be cleared by the friendly aid of their Clergyman, and their energies and acquirements converted to the service of God and the good of man. Who can estimate the value of such men in laying the foundation of Society in our new Colonies, communities yet to exercise such a mighty influence on the world?



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# The Australian Pastor.

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## CHAPTER I.

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Introductory—Henry Elliott's Ancestry—Boyhood—Becomes a Shoemaker—Self-education.

THE future of each individual is so hidden in the deep counsels of God, that conjecture is at fault; and prognostications, formed apparently on a sound basis, frequently prove most fallacious. It is true that the pursuits of childhood often foreshadow the occupations of mature life; but the position to be taken, the end to be attained, and the net-work of circumstances by which that result is to be produced, in many cases are most startling and contrary to our expectations.

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Though the parents of Moses saw in his early infancy indications that presaged his coming greatness, yet it was through a pagan princess he was introduced to court; and thus in some measure fitted to be a ruler and leader of God's people Israel: but another particular was needed to qualify him for his high mission; he retired for a season into the desert to become better acquainted with himself and with his God.

Saul, a son of one of the smallest families of the least tribe in the Hebrew commonwealth, when engaged in the menial occupation of seeking his father's asses, was surprised to find himself addressed by the prophet, and anointed as the future king of Israel. Nor is the instance of his successor less impressive. God "chose David His servant, and took him from the sheepfolds; from following the ewes great with young, He brought him to feed Jacob His people, and Israel His inheritance." (Ps. lxxviii. 70, 71.)

Bishop Horne has made the judicious remark: "The qualifications requisite for the due discharge of high offices are best learned in an inferior station; especially if it be one that will inure to labour and vigilance." Many examples of less prominent and illustrious characters might be easily adduced who have done good service in their generation; but the subject of this memoir now claims the attention of the reader.

*Birth and Boyhood.*

HENRY ELLIOTT was born at Longbridge Deverill, in the county of Wilts, on the 12th day of March 1814. He was the third son of Thomas Elliott, parish clerk and shoemaker, whose forefathers were not in any way noted, except for their ignorance of letters. His father, when a boy, cut his knee, by which he was irrecoverably crippled and consequently apprenticed to a shoemaker. When out of his time, he went for work to Bath and Castle Cary; and by seeing more of the world he gathered a greater amount of information than any of his family before him.

Appreciating a higher degree of intelligence, he endeavoured to give the best education he could to his sons, who all turned out well, and Henry especially so. He lived in a country village with his parents, and passed his time in circumstances common to children. The village at that time had only one or two Dame schools: and the boys whose parents desired to obtain for them higher advantages, were sent to the neighbouring town of Warminster. Henry was sent to a school there, which was kept by a well-known Mr. Roberts; but distance, bad weather, and the idleness of his companions and himself militated much against the progress he would probably have



made, had he resided nearer to his preceptor. Here, however, he obtained the key, which in after years unlocked the treasures of many of the best stores of information which the English language possesses.

*Becomes a Shoemaker.*

As soon as Henry had, in the opinion of his parents, gained sufficient education, he was placed in his father's own shop to learn the trade of a boot and shoemaker. At a very early period, his father's business embraced a higher kind of work, and more extensive patronage than generally falls to the share of a village tradesman. In consequence, his son became in due time a very efficient workman. He was frequently sent to Longleat, the magnificent domain of the Marquis of Bath, where, being favourably noticed by some of the superior servants, he was often allowed a sight of the library, and other principal apartments in the mansion. The books in particular rivetted his attention. The notice of some of the more intelligent servants gratified him, and awoke in his mind a desire to imitate them in manners and conversation.

*Self-education.*

They lent him books, perhaps not the best that could have been selected for him, but such as they

had. It was remarkable that at an early age he was acquainted with Peerages, Gazetteers, Heraldry and Topography ; and a most retentive memory enabled him to give the titles, distinctions, and in many cases the localities of the nobility and gentry of the nation. Persons following the same trade have often been noted for their love of reading ; and not a few have attained to eminence in various departments of literature and art. Many have become missionaries, lecturers, and writers. There is probably something in the nature of this employment which tends to foster thought and reflection. Nor was Henry an exception. He occupied his leisure in reading ; and so much progress did he make, that at the age of sixteen he had gathered much more information than could be expected, while he had the appearance and deportment of a much older person.

The Elliott family were all musical, and joined the church choir. Henry, in this, as in every other kind of learning, surpassed them all. His performances on the violin, violoncello, and French horn, were most creditable to an amateur. From taste and attachment, he cultivated the study of every kind of learning that came in his way ; and had he had leisure for an early and careful training, he would doubtless have become an exact scholar, and have attained distinction in any branch of art or science, to which he might have

devoted his attention. His reading was very various: History, Biography, Travels, Voyages, Geography, Natural History, Politics, Statistics, and Theology. But, as he possessed little money, he had great difficulty in procuring books. He, therefore, induced a studious friend, who manipulated the saw and the plane for a livelihood, to adopt the following plan for taking the Penny Cyclopædia, which was then being issued. When the first number was read, his friend bought it at half price, which went towards the purchase of the second number, and so on throughout, till the whole was bought and read. In this way, his knowledge literally assumed cyclopedic dimensions.

## CHAPTER II.

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Becomes a Local Preacher and Class Leader—A Change—Chartist and Secularist—My First Visit to Henry—Arguments in favour of Revelation—Dr. Bentley in answer to Dr. Mill on various Readings—Locke on the Reasonableness of Christianity—Christianity the safest and best in any case.

“Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.”—1 Tim. iii. 6.

WHEN about seventeen years old, he was seriously impressed with the importance of leading a religious life; and he attached himself to the Wesleyan Methodists, who were making a great stir, and exciting much notice, in the neighbourhood; and he was gratified by soon becoming a more public character. While yet a mere youth, he was enlisted as a local preacher and class-leader; but, it was soon evident, that he needed more self-knowledge and humility, more extensive acquaintance with men, and especially with the Word of God, in order to acquit himself with efficiency. The fact was, his more than usual intelligence much pleased his new friends, who indiscreetly pressed upon him these offices, before he had

given evidence of stability of character, and he signally failed. He eventually endangered his own peace, and caused much painful misgiving to others. It is requisite that any one, who would teach others the way of eternal life, should himself be deeply versed in the stores of Divine wisdom. Hence it is said of a bishop, that he must not be "a novice, lest being lifted up with pride, he fall into the condemnation of the devil."—(1 Tim. iii. 6.)

*Becomes a Chartist and Secularist.*

Henry, at this time, associated much with the Wesleyan ministers who were stationed in the circuit. He had access to their libraries, and was treated by them with the greatest personal kindness. They always endeavoured, as far as they honourably could, to make his case good, when any one cavilled, or insinuated any thing against him. When they were removed from the circuit, and his intercourse with them ceased, his views became unsettled respecting the government and discipline of the Society or Connection. He had discovered, or rather he thought he had discovered, a purer form of Christianity than any in existence, and, in the years 1835-6, the whole Society in Crockerton, marshalled by him under the banner of reform, seceded altogether from the superin-

tendence of the Wesleyan Conference. And thus, as has often happened before, the bands of love were severed, to realise a phantom. Now commenced the most painful part of his career, which brought upon him much discredit. He often addressed a company, professedly assembled for Divine worship, in a political strain; and roundly abused all constituted authorities in Church and State, and unsparingly lashed all sects and parties. Strange to say, his neighbours received him better in this capacity, than as a preacher. And while his best friends were deeply grieved at the visible alteration, he drank still deeper of the political stream, which then flowed through the land, till he was more closely identified with what was termed the people's charter, than was either expedient or agreeable; but his cautious reluctance to express himself lucidly, much befriended him. \*

It would be difficult to ascertain what were his religious views during this portion of his life, for he professed to have entirely abjured Christianity. The fact was, he had ventured into the broad sea of opinion and speculation, had studied modern Platonism, and the writings of Spinoza, Berkely, Strauss, and the French infidels, till his head was confused, and his moral perceptions somewhat blunted. Those who once cultivated his company now stood aloof, because his Church and State reformations had proved

a failure, and, because his separation from the Church, desertion of the Wesleyans, and his advocacy of Chartistism, had answered no good end. He, however, indulged his thoughts of various hues ; and, after the loss of his adherents, endeavoured to comfort himself by marriage ; but, alas ! he had soon to contend with pecuniary difficulties. Nothing hitherto seemed to prosper with him. He had not succeeded as a preacher ; partly because he was pompous in manner, stiff and formal in language, wanted pathos, shewed but little sympathy with his hearers, and dealt with cold abstractions, rather than with sentient beings. In all these respects he had yet much to learn. Many with far less information have won their way to the hearts of their auditors. Nor was he more fortunate as a class-leader. The same failings became more manifest when he was engaged in closely examining the religious condition of persons who probably knew more of experimental religion than himself. Some questioned his sincerity, others his conversion ; none, however, could say anything against his moral character and conduct.

*My first Visit to Henry.*

Henry had proceeded thus far when I made his acquaintance. I had heard of his having harangued

bodies of men in the open air on the points of the charter, and of his having acted as delegate at some chartist conventions;—report also said he was learned and clever; when curiosity, and a faint hope of doing good, led me to call upon him. As soon as I entered his shop, I told him I wished to have some conversation, as I had understood he was fond of literature. He expressed his gratification at my polite attention, and gave me at once a summary of the chief events of his life, as already detailed.

*My Arguments for Revelation.*

He further added, “I abandon all my previous professions, religious and political; I go to no place of worship whatever, and yet I think I am as moral as many who do go. I have no confidence in the purity of the text of Scripture, on account of the variations of manuscripts. I discard all miracles; and yet, accept the morality of the New Testament; because, in all my reading, I never met with such a sublime precept as this: ‘Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.’”

I replied, that with regard to his political creed, I had nothing to say, except that I thought him to be



decidedly wrong. With regard to religion, however, as soon as he should begin to pray heartily for the restoration of God's favour, he would once more own himself God's servant, and attend God's house; that it was a subject for thankfulness that his morals were fair, but that they were too defective to secure his acquittal at the judgment-seat of Almighty God; and that, if he would share His approbation, he must believe aright in Jesus Christ, the one prevailing Mediator between God and man.

*Dr. Bentley on various Readings.*

Various readings, occasioned by the errors of transcribers, ought to weaken no man's faith in the Word of God, any more than printers' mistakes; and that the opinion of the eminent critic, Dr. Bentley, was worthy of observation, who remarked on the various readings collected by Dr. Mill, as follows:—"Not frightened with the present 30,000 various readings, I, for my own part, and as I believe many others, would not lament if, out of the old manuscripts yet untouched, 10,000 more were faithfully collected; some of which, without question, would render the text more beautiful, just, and exact, though of no consequence to the main of religion; nay, perhaps, wholly synonymous in the view of common readers, and quite

insensible in any modern version"; that neither the addition nor subtraction of any one doctrine was sanctioned by the variations of ancient manuscripts.

With regard to miracles, I would observe, that when God had made man, His benevolent care consulted His creatures' happiness, both here and hereafter, by promulgating His will; that His will, as far as man can see, could only be made known by miracles, and that belief in God at once makes miracles credible; that miracles, incontestably true, have been the credentials of the greatest teachers, the warrants on which they legitimately claimed submission to their teaching; and that, as he allowed the superiority of the morality of the Gospel, which was most extraordinary, and evidently from heaven, because it could not be found in such sterling shape in the writings of men merely taught in the school of nature, but refused to accept the miracles which were wrought in attestation of the Divine mission of Him who brought forth this morality, he, an apostle of reason, acted irrationally in receiving a truth without its vouchers, and at the same time by his assertion unwarily conceded some degree of reality to the character and claims of the Messiah, which in words he had had the temerity to reject. I told him that I trusted that, if his powerful and cultivated mind saw any truth in my replies, he would not disregard it for the

points in debate are already settled, and our discussion cannot alter the nature of things, whatever our apprehensions of them may be. I instanced the penetration and judgment of such men as Boyle, Locke and Newton, who had employed their great abilities, with all sincerity, in search of truth, and certainly had as much reason for supposing themselves right, as any could have for concluding them wrong.

*Locke on the Reasonableness of Christianity.*

Locke, in sketching the qualifications of a law-giver to mankind, declared, "He that will pretend to set up in this kind, and have his rules to pass for authentic directions, must shew that either he builds his doctrines upon principles of reason, self-evident in themselves, and that he deduces all the parts of it from thence, by clear and evident demonstration; or must shew his commission from heaven, that he comes with authority from God to deliver His will and commands to the world. In the former way, nobody, that I know, before our Saviour's time, ever did, or went about to, give us such a morality. It is true there is a law of nature: but who is there that ever did, or undertook to, give it us all entire, as a law; no more nor no less than what was contained in, and had the obligation of, that law? Whoever made out all the parts of it, put them together,

and shewed the world their obligation? Where was there any such code, that mankind might have recourse to as their unerring rule, before our Saviour's time? If there was not, it is plain there was need of one to give us such a morality. Such a law, which might be the sure guide of those who had a desire to go right; and, if they had a mind, need not mistake their duty; but might be certain when they had performed, when failed in it. Such a law of morality Jesus Christ hath given in the New Testament, but by the latter of these ways, by revelation, we have from Him a full and sufficient rule for our direction, and conformable to that of reason. But the truth and obligation of its precepts have their force, and are put past doubt to us, by the evidence of His mission. He was sent by God: His miracles shew it; and the authority of God in His precepts cannot be questioned. Here morality has a sure standard, that revelation vouches, and reason cannot gainsay nor question; but both together witness to come from God, the great law-maker. And such an one as this, out of the New Testament, I think the world never had, nor can any one say is anywhere else to be found."—(*Reasonableness of Christianity.*)

I said moreover that it is the duty of everyone to ascertain for himself the side on which the truth lies, which is doubtless on the side of Christianity.

Yet, if it could be possible that the Christian should be mistaken, he is then in no worse condition than the unbeliever: but if the unbeliever should be mistaken, then the consequences to him would be intolerable. This is a trite argument, but it can never be answered. Nevertheless, I felt while using this hypothesis, that the evidences in favour of Christianity are so direct and convincing, that there is really no need for employing what might seem even most remotely to imply a doubt on the subject; for Christianity is from God, and so sure is the true Christian of this, that no supposition can be allowed except for the sake of shewing that even then the unbeliever is completely foiled.

When I rose to leave him, I was struck with his student-like appearance. He was of middle height, having a sallow complexion, with lustrous intelligent eyes peering from under a spacious forehead, and dark hair. And withal there was a gentle kindness about him.

## CHAPTER III.

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The voice of Heathen philosophy in favor of Christianity—  
Socrates—Plato—Henry's general Knowledge—Method of  
self Education—Renews his profession of Christianity.

"Wisdom is the principal thing."—Prov. iv. 7.

DURING the space of six years I was in the habit of frequently visiting him, when we had lengthened conversations on a variety of topics. The philosophy of mind was on one occasion the subject of which we were speaking, when I reminded him that Socrates and Plato might in his doubting condition teach him a useful lesson. Socrates was raised up to perform whatever could be performed by human efforts, and was the greatest man ever trained by mere human learning, which he owned to be insufficient for guiding to truth. Socrates did not perplex himself about the origin of things, but taught his disciples to look into their inward being, and to consider their moral nature. He taught them to pray for the teaching of an unrevealed power, "The Unknown God," whom St. Paul

afterwards proclaimed at Athens. He led them to expect some further revelation of His will, as what was needed could not be found in man. He was evidently the apostle of conscience. Plato, his disciple, wrote the Polity to shew what man *might* become. He taught the Academics to love truth, to do their duty, to obey God's law in the dictates of conscience, and to follow the traces of primeval purity wherever they could find them. He confuted the dogma that either pleasure or knowledge is the *summum bonum* of man, and maintained that the highest good is moral virtue, the basis of man's intellectual and moral constitution, and consists in the subordination of the lower faculties to reason, the sovereign faculty in man, and in the concurrence of the will as its servant in controlling the appetites. All this was done with a fulness of genius and a depth of reflection that have ever been the admiration of the learned. No natural means can add to the completeness and glory of this scheme, and yet it failed to reform and purify the world. It was like a lifeless statue and a universe without a sun. It is nevertheless useful as shewing all that unaided man can do, and guides us to the acceptance of the Bible as the great revelation of God's will. All the experiments of philosophy have failed to raise and purify man's nature, and it is evident that no one but He who is

from above can exalt it to heaven. God "hath saved us, and called us with an holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."—(2 Tim i., 9, 10.)

*General Knowledge—Self Education.*

Henry had an intimate knowledge of geography. If any country was mentioned he would define its boundaries, describe its water sheds, the courses of its rivers, the situation of its chief towns and cities, its climate and products, history and inhabitants, or in fact any thing peculiar to it. I once asked him, "In what way, Henry, have you acquired so much information?" To which he replied, "When I go to my meals I regularly read for half an hour or more; and when I return to my work I brood over the pages I have read, till I can recount and critically examine them, and consider the propriety and fitness of the words by which the ideas have been expressed; at the end of my meditations, when the next meal comes, I am master of both the ideas and words."

I lent him several books, and among them the



works of Richard Hooker and Butler's Analogy. These he perused and digested in the manner just mentioned.

*Renews his Profession of Christianity.*

At length, after due consideration, extending through some years, he called upon me one day to make the announcement that he had, to use his own phraseology, become a conformist. I said, "I am glad to hear it, Henry; only be careful to show your conformity by your actions." "Just so," said he, "and as I have never had my children properly baptised, what do you advise?" I rejoined, "Have them baptised without delay." He then inquired, "Ought I not to go to the Holy Communion?" The answer was, "Certainly you ought." "But," he added, "as my neighbours will be apt to say, that I am taking this step from interested motives, I will consider this subject well for a year longer, and then I will go." His desire, respecting his family and himself, were in time accomplished, and thus, with God's blessing, was he gradually recovered from his delusive speculations. The result of such a change was, that persons for whom he had expressed a great regard, were estranged from him, and declared that he was still inconsistent; that he had not proved true

either to chartism or infidelity. But he had cordially embraced Christianity and enjoyed its consolations.

This turning of a speculatist to the Saviour cannot be otherwise than cause of joy to all truly pious minds, when it is considered that it is no easy thing for the proud intellect, armed with the artillery of high sounding words, striving after supersensual ideas unattainable by experience, and diving into regions of the subjective and objective, the "me" and "not me," fully to understand the meaning of our Lord's prayer,—“I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight.”—(Mat. xi., 25, 26.) It is equally difficult for the unhumbled heart to understand this declaration,—“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”—(Mat. xviii. 3.) That which schools the passions, softens the temper, and animates hope, is not deflatory, unrestrained thinking, but implicit trust in the Lord Jesus Christ. The self-confident recluse, who proudly shuts himself from intercourse with mankind, and neither knows nor cares for their needs and miseries, and the Pharisaic egoist, who deems himself the only person of importance in the universe and the rest but chaff which the wind may blow

which way it lists, cannot be the proper persons to publish laws to mankind. Too frequently their thoughts are influenced from such undesirable sources as dyspepsia, neuralgia, or hepatic complaint; and when the diagnosis of doubt shall have been fully ascertained, it may be that a disordered body will be discovered to have produced it as much as a disordered soul.

## CHAPTER IV.

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His training, with a view to the Christian Ministry—The way opened—Sails for Australia—Describes his Voyage—Teneriffe—Cape de Verd Islands—Sea Birds—Albatross, &c.—New Year's Day on board Ship—Arrives at Hobart Town.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep."—Ps. cvii., 23-4.

It was now thought by myself and some of my friends, that it would be desirable to train Henry for a catechist, as his varied experience and acquirements might be of service to others. He was consulted, and expressed his readiness to stick to his last and lapstone for the remainder of his days, or to enter upon any employment for which he might seem most fitted. I agreed to take him gratuitously under my tuition, and hear his lessons in the evening when he was at leisure. In referring to a diary of the time, I find the following entry:—"Began to train H. Elliott for ministry in the Church of England, in the hope that God, for Christ's sake, would bless the undertaking." We went forward so satisfactorily with our work that I ventured to make application

respecting him to The Incorporated Society for the Propagation of the Gospel in Foreign Parts, to ascertain if there were any suitable post for which he might be selected. A favourable answer was received, in which it was said he might go forth as a catechist, and a wish was expressed to know if he had a preference for any part of the world. He replied that he was willing to go to any place. At this juncture Archdeacon Marriott, of Hobart Town, happened to be in England, and went to the Society's office to inquire if any fit persons could be recommended to him, whom he might take with him on his return. He had induced the Imperial Government to promise support to six religious instructors of the convicts, if he could find so many, and the Bishop of Tasmania had consented to confer the diaconate upon such of them as might not be already ordained. All the particulars that the Society had received about Henry were placed in the hands of the Archdeacon, who immediately sent for him. He received the summons one fine morning, and in obedience to it he sprang from his shoemaker's bench to sit down to it no more. In his almost penniless condition he was furnished with money for his journey to London. He saw the Archdeacon, was examined and approved; and in a fortnight he, his wife, and two sons were on board the gallant ship *Aden*, bound for their distant home

in the east, carrying with them many memorials of affection and regard from their friends and well-wishers. My diary contains this last record of him while in England—"Conversed with H. E. I have been the means of bringing him forward, and I trust for God's glory. Profoundly have I felt on this head." He sailed on the 5th of November, 1845, at a time when the wind was unfavorable, and everything looked exceedingly unpropitious. Often did the boots he had made for me serve as mementos, and highly did I prize them for his sake.

In his new position he was respectfully treated by all the officers of the ship; but some of the passengers exhibited a disgusting amount of pretension, which led him to wish that he had taken passage on board of a convict ship. When bidding adieu to his native land at Plymouth Sound, his gratifying utterances to me were—"Farewell, you will soon have some one to pray for you on the ocean and in the other hemisphere."

### *His Voyage out.*

From this point I shall, as much as possible, allow my late friend to be his own biographer, in his own words, extracted from some lengthy and most interesting letters. He thus describes the voyage:—

“In a November night, the pilot, a very stout, boisterous looking personage, after breaking one of the handrails (the first accident which befel us, and which the sailors pronounced a bad omen), left us in a storm, which continued with greater or less violence for three days. Before we had lost sight of the coast of Cornwall all the ladies had disappeared from the deck, and, humiliating though it is to say so, all the gentlemen soon followed them but one, who continued at the gunwale, looking as yellow as a daffodil, and moaning as dismally as the north-east wind whistling through the keyhole of a back attic. While thinking that I had grounds for expecting an immunity from the ravages of the prevailing epidemic, I was on the maindeck, almost close to the hatch, conversing rather dolorously with the Archdeacon about various very interesting things, when the ship gave a most tremendous lee-lurch, quite upsetting all my properties. I made a very hurried bow to my venerable companion (who now, of all the passengers, stood alone on the deck, quite like ‘the last rose of summer’), and rushed down the ladder right into my cabin, rather proud of having made such an orderly retreat. There I found things in an indescribable state. My wife and children were helplessly prostrate in their berths, almost unable to speak or to

move. The gale continued to increase in violence till midnight, our ship exhibiting a tolerably perfect specimen of the horrible. Then one of the topmasts was carried away, with all the canvas attached to it, and several of the sails were torn to pieces. The sea broke over the deck incessantly. This, together with the awful roaring of the wind and the waves, the crying of the children and their mothers and nurses, the frequent crash of glass and china and other things which had been left unlashd continually tumbling about, the ceaseless trampling of the seamen, the flapping and rending of the sails, and above all this noise, the loud shouts of the captain and officers, made up altogether a very remarkable chorus. The weather, however, gradually improved, and after we were all sufficiently recovered from sea-sickness the Archdeacon assembled his party, and submitted to us the plan he wished to pursue in reference to our studies during the voyage. The Archdeacon had daily service, morning and evening, in his cabin, whenever it was practicable. In squally weather the motion of the ship was so great as to make considerable interruption. In the reading and chanting we were frequently obliged 'to hold on,' and I have sometimes seen the officiating minister fall over the table. Such an occurrence, especially when it chanced to be the Archdeacon himself, considerably



disturbed the gravity which should on such occasions prevail. The service was, however, very well attended by the clergy and students, and would have been by some others had there been room for them. After breakfast, which was at nine o'clock, we met in classes in the Archdeacon's and in one or two other cabins to read, and to hear lectures on the subjects with which it was deemed necessary we should be most perfectly acquainted. Although I did not lay aside the Latin exercises in which I had been previously engaged, I principally occupied myself in theological readings, with a view to my examination by the bishop's chaplain for the diaconate. It was, you will recollect, understood between myself and the Archdeacon, that I should be admitted to that order without having acquired an intimate knowledge of the learned languages, and that I should employ my leisure on these pursuits after I should be appointed to a station."

*Teneriffe.*

"All these arrangements for the voyage being complete we pursued the uneven see-saw of our way, with light and variable breezes, towards Madeira. We did not, however (as the sailors say), sight that island till a few days afterward. One lovely after-

noon the captain called us together on the poop, and pointed out to us a light amber-coloured haze on the southern horizon in the clear rare atmosphere, above which appeared (very indistinctly indeed) the attenuated point of the famous Peak of Teneriffe, distant now, he said, about ninety miles. This scene was exceedingly interesting to me, and called up in my mind such a train of reflections on my past habits of life and local position! I had been but a very short time before in a quiet village in South Wiltshire, measuring out the allotted span of my existence in the quietest manner imaginable, and fully expecting to remain there for ever; but was now (almost before I had had time to compose myself to the contemplation of such altered scenes and circumstances) careering over the clear blue, and almost unruffled, bosom of the vast Atlantic Ocean, amid some of the most magnificent scenery which that ocean presents, and myself animated with humble hopes of being one day useful in the great world which lay before me. It is quite true, that from my childhood I had been accustomed to contemplate with enthusiasm the pleasures of foreign travel, and had dreamed, as many others have done at that very dreamy period of human life, of the possibility of some time visiting distant strange countries, of 'knowing many men's manners and of seeing many cities,' with the very

highest pleasure, but for many years past had quite discarded all thoughts of the kind. Now, however, the announcement of an approach to the Fortunate Islands of the ancients seemed all at once to have reawakened all these slumbering fancies. They were now likely to be partially realized, and in such a way as not to be uncongenial to my better feelings and purposes. I went away to the fore-castle to enjoy these thoughts, and to gaze undisturbed at the Peak. The captain and officers of the *Aden* had told us much about the magnificence of the lofty precipitous steep of Teneriffe, but we found its beauty much in excess of their description. Lofty undulating vine-clad slopes first rose out of the blue glassy deep, above which rose in the wildest grandeur conceivable black and almost perpendicular rocks, entirely bare of vegetation, and riven into the most awful chasms and fantastic ragged summits, surrounding or containing ancient craters of volcanoes which have been extinct for ages. A slight fringe of white clouds lay along the ample breast of these vast steepes, throwing their moving shadows on the slopes below; above all these rose, in serene solitary vastness, the snowy top of Teneriffe to the height of 12,182 feet above the sea, which lay stretched along its very base. On the broad shore of a capacious bay in the foreground of the landscape lay the strongly

fortified city of Santa Cruz, before the batteries of which our world-renowned Nelson lost an arm, on the only occasion on which he was ever baffled and defeated. On this whole scene the sun shed a warm glow of indescribable radiance, making every object as clear and distinct as if it had been close by us, though the *Aden* kept at the distance of six miles from the shore."

*Cape de Verd Islands.*

"The trade winds carried us on very pleasantly in a few days to the Cape de Verd Islands, where we were to put in for fresh water, supplies of fowls, and other provisions, the captain not intending to stay anywhere else on the passage."

"Passing within sight of Bonavista, Sal, and Mayo, we made St. Jago, the principal island of the group, in the afternoon of the 26th of November. Porto Praya, the capital and seat of government of the Cape de Verd Islands, is a wretched-looking place, with, however, a considerable population, including the government offices and the garrison. The fort, which appears to be well manned, and mounted with heavy guns, is situated on the escarpment of the rocky plain on which the city stands. It is a lofty ledge of naked precipitous rocks, and the walls of the

fort rise immediately from the edge of the precipice, effectually commanding the harbour below. The outline of the whole island is very bold and picturesque, but it is particularly so in the immediate neighbourhood of the capital. The mountains in the immediate vicinity of the town are of rather fantastic form; one of them, the Pico di San Antonia, is a very lofty cone, 6,000 feet high."

"An extremely heavy surf constantly beats on the hollow rocky shore of the harbour, with an awful continuous roar. This makes the landing somewhat difficult, and the manner of doing it rather amusing. I will describe it to you. When the boats approach the shore they are met by numbers of naked negroes, who dance in the surf to keep their heads above water. When the passengers leave the boats the blacks take them on their shoulders and carry them through the surf, the riders holding on by setting their fingers firmly into the strong curled hair of the negroes. For this service you pay a trifle."

"I paid great attention to every thing I saw here, it being the first foreign strand I had ever trodden. I had come ashore by myself, and finding no one on the beach that I knew, I walked through the city alone, contrary to the advice of the captain, who said that robbery and murder were not of unfrequent occurrence. There, however, I met with no annoy-

ance, except from the dogs, with which the streets swarm. I went through some large gardens near the town, where I first saw a fine display of intertropical vegetation. Here were beautiful groves of orange trees, with limes, guavas, bananas, tamarinds, and cocoa nut and date palms. There were also a great number of beautiful lizards and small serpents. I afterwards returned to the town and went to the principal hotel, where I found every thing but fruits excessively dear. The host addressed me in Portuguese, supposing me to be his countryman on account of my sallow complexion. I told him that I was intended for an English priest, but he said that I looked more like an Italian padre, and was most likely a missionary of the Propaganda. This was a handsomely fitted hotel, with billiard room, and black slaves in attendance. I lingered about some time, till a signal from the *Aden* apprised me that I must go on board. I reached the ship as the well-known sound of 'cheerly men,' informed me they were raising our anchors."

*The last 12,000 Miles of the Voyage.*

"We had not till sometime after passing the equator seen one ocean bird or one large fish, except porpoises, of which great numbers had been har-

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pooned, but now, in the Southern Atlantic, we began to meet with petrels, whale birds, noddies, and the magnificent albatross. The last is certainly the finest of all oceanic birds. I have seen as many as twenty of them at once wheeling in vast circles round the ship, and sometimes almost descending to the deck. In calm weather they came behind us, and some of them were captured by baiting hooks (fastened to very strong lines) with flesh. They were pulled on board by these lines, the hooks passing through their strong horny beaks. Some of them were of very great size, measuring from tip to tip of their wings from 12 to 14 feet."

*New Year's Day on Board Ship.*

"On the first of January, 1846, we had a sumptuous banquet, and if the weather had not been so very warm we might, perhaps, have fancied ourselves in England. The butler brought out on the occasion the choicest port, sherry, bucellas, and champagne; roast goose, roast ducks, green peas, and gooseberry tarts were among the viands; but the table was always so well supplied that it was difficult to make a feast at all.

"From the time we left Porto Praya till we made Cape Northumberland, in Southern Australia, a sailing

distance of at least 12,000 miles, we had not seen land; and after our eyes had rested so long on this almost interminable and unrelieved waste of waters, you may easily conceive that the coast of Australia, with its richly wooded slopes, and bold and varied outline, looked exceedingly lovely."

*Arrives at Hobart Town.*

"The Derwent is very broad from its mouth to Hobart Town, and its banks are exceedingly beautiful and varied, and are spotted in places with such nice little cottages and gardens. Hobart Town, the capital of the colony of Van Diemen's Land, is situated on the river about twelve miles from its mouth, on the left bank as we ascend it from the sea. The undulating slopes, on which the city is built, rise at once into lofty hills behind the suburbs, overtopped by the crowning basaltic summit of Mount Wellington, which is more than 4000 feet above the sea, which almost washes its base. Extensive wharves and shipbuilding establishments lie along the river, and the fine harbour will accommodate any number of ships. The extent of the warehouses, post-offices, mercantile establishments, and shipping quite surprised me. The city is very regularly laid out, and the streets are very broad and quite straight.



The houses and shops are rather large and certainly quite elegant, as far as it is possible for anything so very new and colonial to be. There is more attention paid to religion in this capital than I expected, and the Sunday is well observed. The bishop and clergy received us with the utmost cordiality, and his Excellency, Sir John Eardley Wilmot, was very pleasant and polite; he talked with us at great length about our different appointments, and afterwards invited me to a private audience, on account of certain difficulties in my way."

## CHAPTER V.

**His Ordination deferred, through a misunderstanding between the Political and Clerical authorities—Another Voyage—Norfolk Island—Among the Convicts—Natural Scenery—Plants, Trees, Fruits, &c.**

**"Where every prospect pleases,  
And only man is vile."**

**MR. ELLIOTT** found that he was not to be immediately ordained, on account of a difference between the Bishop and the Imperial Government on the question of the somewhat anomalous position of the convict chaplains. The local authorities, in the name of the Queen's Government, exercised the power of appointing clergymen to crown chaplaincies, and dismissing them at pleasure, without the least reference to the Bishop, within whose diocese they were discharging their functions. The exercise of this questionable power had some analogy in the operation of the gaol act at-home, in the appointment of garrison chaplains in various parts of the empire, and some appearance of necessity in the somewhat peculiar circumstances of a convict settlement; yet, when the Bishop saw a

convict clergyman dismissed by the Lieutenant-Governor, without any reference to his own authority or judgment in the case, and for an offence which could hardly be regarded as a crime, (the act of writing a letter which the authorities considered disrespectful,) he at once determined that an appointment held on such contingencies could not be deemed a valid title for Holy Orders. The consequence of this determination was, that all who were nominated to these appointments, whether clergy or laity, were in no way recognised by the Church, although acknowledged and paid by the State. The Lieutenant-Governor promised Mr. Elliott, that he would do all he could in his official capacity to make his painful position comfortable. He accordingly appointed him to discharge the duties of convict chaplain at Hobart Town, till he should remove to Norfolk Island. Thus had he the advantage of being familiarized, in a great degree, with his future duties. The misunderstanding between the Civil and Ecclesiastical authorities did not in the least interfere with the good understanding between the Bishop and himself, as an individual. Indeed, his lordship was particularly careful to shew him the warmest sympathy and regard, on account of the difficulty of his case. And the clergy were kind in offering him their horses, in the discharge of his duties. "But," he humourously observed, "the

Tasmanian breed, though beautiful, are generally vicious and unmanageable, and frequently throw off the most experienced riders. I do not, for this reason, ride much, for I should be very likely to enact a part of the historical drama of John Gilpin; and, if I did, all the Tasmanian papers would celebrate it."

His embarrassments did not produce continued discontent, as his words shew. "Let me, once for all, assure you, that I shall, notwithstanding any difficulties which may beset me in this remote part of the world, be well satisfied with my lot, trusting, as I do, that I shall be serving, however humbly, the high purposes of that gracious and unerring Providence, by which, in my serious pursuits, I hope I have always been led; and have been brought in safety over those vast and trackless oceans, to reach this distant land at the ends of the earth. I shall feel the less difficulty in reconciling myself to whatever may betide me; because I left my own country, not to serve my own pleasure, but in some very humble degree to assist in promoting in this world of vicissitude, and mingled sorrow and joy, the establishment of that kingdom which shall have no end; and in leading a few erring, sinful, fallen creatures, to that 'rest which remaineth for the people of God.'" Consequently, his labours for the spiritual good of the criminal and felon, were heavy

and incessant; nor were the Emancipists altogether forgotten by him.

*Another Voyage contemplated.*

His painful remembrance of his recent voyage gave rise to the following elevated style :—" I think it may not be out of place just to insinuate to you, that if you ever see it right to go to sea on a grand scale of travel, as I have done, you will find what the poets and sentimentalists have written about the ocean, is, to a great extent, magnificent moonshine. You have heard about the enthusiastic attachment of sailors to their profession or business; you have heard of the ocean itself, without mark or bound, reflecting on its capacious bosom the deep blue of heaven above; of the limitless waste of heaving, surging waves, rolling in everlasting succession; of the moon and stars walking in brightness from east to west, and in the changing light of night and day, throwing a tide of indescribable glory over the pathless solitudes of the deep; while the silvery brightness of morning, the fiery blaze of noon, and the deep purple of declining day, presented a succession of beauties, which must be seen from the companionless barque itself, to be fully enjoyed. I think somewhat differently; for, though this is all true, and much more than this, I

think it might be as well enjoyed in imagination; and particularly because there is a vast amount of real palpable misery, anything but poetic in character, to be endured along with it. And as for the enthusiasm of sailors, I assure you, they seemed rather better pleased than any body beside, to find themselves in harbour; and the officers told me seriously, that they would readily abandon the sea, if they knew how to live on shore. And for myself, I must say, that though I came over from England as a first class passenger, in as comfortable circumstances as it is generally possible to navigate the ocean, I thought at the time, that a lower standard of comfort would have made it almost unendurable. These recollections, which at this distance of time are (as they always are afterward) rather light, make the thought of my next voyage positively nauseous. And I shall soon be afloat again. But it appears that our passage to Norfolk Island, will be more agreeable than usual, owing to large preparations being made for the accommodation of some distinguished fellow-voyagers."

*In Norfolk Island—Among the Convicts.*

He happily had a safe voyage of 1500 miles from Hobart Town to Norfolk Island. There he laboured

vigorously, and without ceasing, for his great Master, amongst the re-convicted culprits and malefactors, the most deeply debased and degraded of our fallen race. I wrote him words of counsel and encouragement; and in reply, he said:—"It is very satisfactory to me to learn, that so many excellent gentlemen at-home take an interest in my welfare; and among them some\* dignitaries of the Church too. They do so, certainly as much on your account, as my own; for I have often thought since I left you, that you must have felt a considerable responsibility, in taking the *initiative* in removing me from my former position, to a much higher sphere of duty; and that you must consequently have looked rather seriously on my *proceedings*. I trust, however, that by the grace of God, I shall be able, in whatever circumstances I happen to be placed, to live soberly and respectably, and to discharge the duties that may devolve upon me, with all the assiduity, care, and caution necessary. My health has been, upon the whole, as good as usual; but I suffered rather severely shortly after I came hither, from the heat of the climate, and from having excessive duties. This was owing to the process of acclimatizing or seasoning; but now I do not feel the least inconvenience from the heat, though it ranges quite as high here in

\* The late Bishop Denison, and Dean Lear, of Salisbury.

the winter, as it does in England in summer. I like the climate; but many causes have tended to make the place disagreeable to me; and if I had not been actuated by higher motives and aspirations than many have who leave their homes, I should very often have wished myself back again, in the quiet privacy of a Wiltshire village; but the gratification of natural tastes, habits, and inclinations, is the last thing that should be thought of by a Christian. I, however, *set my heart on a few things* when I left England, among which was, a certain humble degree of usefulness to the church, a considerable progress in theological reading, and the cultivation of the sacred languages. I thought I might unite such pursuits conveniently enough, with a due discharge of the active duties of my appointment as religious instructor of convicts. *But I have been disappointed in all these;* and my official duties, even if they could be efficiently discharged, are of the most discouraging character. A sight of the fruit of his labours, in the improved lives of the prisoners who may be under his care, is a pleasure with which the convict chaplain is very rarely gratified. Very little improvement ever takes place. It is scarcely possible indeed that it should. For how can we expect that those criminals, *who have missed their way at-home*, where they were surrounded with all the appliances of social, moral, and religious



culture, will become better men by being associated with hundreds of others as bad as themselves; and where they are *to a very large extent removed* from the saving, purifying influence of general society, formed on, and existing by, Christian principles and institutions, and feel not the care of those who have a direct interest in endeavouring to reclaim them from bad courses? You know that many of the highest pleasures of the parochial clergyman, as also of the colonial chaplain, and frequently of the missionary, consist in seeing increasing congregations of worshippers, in enlarging and restoring churches, and in witnessing a better tone of religious feeling. He also, it may be, is privileged to watch the influence of his example and his teaching on his flock, and to live and die among them blessed and made a blessing. Little of all this belongs to the convict chaplain. He is always in contact with an overwhelming mass of crime, and if he succeeds in inducing any criminal to live more regularly, such a one is, as a matter of course, soon removed from his care, and his place is filled up by some other, of whom nothing is previously known, but that he is a convict. This place is a festering cesspool of pollution, a boiling cauldron of frightful and disgusting crime, and it is easy to see what an important and necessary provision religious instruction is, even for hardened and violent men, and

how necessary it is that every religious instructor should be a clergyman of undoubted position, and be guided and supported by Episcopal counsel and protection."

*Mutiny among the Convicts.*

At the period of Mr. Elliott's arrival in Norfolk Island, the prisoners were in an unusually mutinous and disturbed state, chiefly on account of some change in their rations, and because of some recent restrictions adopted towards them by the stipendiary magistrate, sanctioned by the commandant. There had been riots before, but now their turbulence ended in a furious outbreak. About 300 out of 2100, were headed by a noted bushranger, who said to them, "Whoever follows me, goes to the gallows; so, if any fellow fears, let him go back." However, most of them followed him, and proceeded to the perpetration of some most brutal and diabolical murders; throwing all the authorities and residents into the most intense state of alarm and consternation. The garrison was soon under arms, and the rebels were outflanked, turned, and secured. The prisoners were tried, and eighteen of them were sentenced to be hanged. The sentence was carried into effect on seventeen of them, and one was respited. Mr. Elliott

wrote:—"I was with the murderers till the hour of execution. It was a rainy, murky, dismal morning, such as rarely occurs in this fair climate, and when I rode slowly along homewards under the lofty gaol wall, it brought a chill of horror over me, as I looked up and saw the halters dangling from the beam. And when I saw the bayonets of the mute armed guard, and heard the dull heavy clank of the murderers' chains as they moved in slow procession to the drop, I involuntarily spurred my horse, and was soon out of sight and sound, among the lofty cliffs, over which lay my road. I did not wish to see any more. I knew all the men, and had been with them every day, listening to their stories of misery and crime, urging them to repentance, and speaking to them of Him 'whom God hath sent forth to be a propitiation, through faith in His blood.' I thought it rather remarkable, that not one of these great criminals, who were chiefly young men too, wished to live any longer, but, apparently seemed glad that their short lives of sin and sorrow were so nearly over."

*Description of Norfolk Island.*

He thus describes Norfolk Island:—"The accounts you have heard of its beauty are by no means exag-

gerated. And although it is so very small, about 15 or 16 square miles, its surface is so exceedingly varied, that it affords an almost endless change of landscape. From the top of Mount Pitt, which is 1200 feet high, deep narrow woody glens diverge in every direction to the sea, and the intervening ridges have every variety of direction and outline, so that in walking about, the scenery and elevation constantly and rapidly change. These winding glens have generally small streams of soft pellucid water bubbling along their sedgy or rocky bottoms, frequently forming little cascades, and at last tumbling over lofty precipices into the sea. The whole island is beautifully green, and its botany is as varied as its surface, which I am not sufficiently scientific to describe. *Any one*, however, would be struck with the mixture of the plants of tropical and temperate climates; and the fine showers and copious dews we have give a freshness and brilliancy of tint to them rarely seen in those warm countries that are subject to long drought. There is, consequently, a great difference in the aspect of vegetation here and in those parts of Australia that I saw, where I observed that the forests had an extremely dull, sombre hue. The noblest object in our sylvan scenery is the *Norfolk Island Pine*, a plant of extreme beauty, which grows to the height of 150 or 200 feet, and is so

large, that in a hollow one at Cascade, there is a table, with seats around it, where refreshments are sometimes served to picnic parties. The hibiscus, the largest of the mallow tribe, bearing large pink flowers, is a noble tree, sometimes growing to the height of eighty feet. Several other kinds of forest trees grow to a great height, and almost all of them are festooned with the rarest and most beautiful convolvuli and other climbing plants, the gaudy flowers of which extend from branch to branch in immense wreaths. The slender jasmine, which you know only as a greenhouse plant, has here stems as thick as a man's wrist, and it ascends to the tops of the tallest trees. Some of these plants are peculiar, and have been described by Bauer, the naturalist. Screw pines, too, are numerous, and twist themselves around the stems of tall trees: but the most beautiful of the Norfolk Island plants are its princely tree ferns, which sometimes grow to the height of fifty or sixty feet, and rival in graceful elegance the palm tree; their fronds are from ten to twenty feet in length, and form, at the top of them, magnificent circular crests. There is also a species of areca palm, of great beauty, with a smooth green stem, annulated with white, where the fronds have fallen off. All these are interspersed with groves of lemons, limes, and guavas, covered with immense quantities of fruit.

Figs and grapes also grow in the woods; and in the gardens, especially in the garden at Orange Vale, oranges, citrons, pomegranates, bananas, pine-apples, loquats, apples, peaches, nectarines, apricots, and melons, coffee and cinnamon, asparagus, cucumbers, pumpkins, and vegetable marrows, are all very fine; and all the other garden produce is good and abundant. All this, with the sunny climate we enjoy, would make this a very delightful place, if, in its social and moral aspects, it were equally charming. Even some of the most enchanting spots in this beautiful little fairy land have an additional and horrible interest in having been the scenes of foul and bloody murders. It is pleasant to walk about the woods, because there are no serpents, scorpions, or centipedes, or any thing dangerous or venomous." It has since been transferred by the British government to the descendants of the Mutineers of the *Bounty*.

## CHAPTER VI.

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Voyage to the Capital—Electric Phenomenon—Paramatta—  
The Bishop—Is Shipwrecked—Ordination.

“Then are they glad because they be quiet; so He bringeth them unto their desired haven.”—PSALM cvii. 30.

MR. ELLIOTT announced with great delight his ordination in 1848 in a letter to a clerical friend, the Rev. W. Barnes, M.A., Rector of Brixton Deverill, to whom he was deeply indebted, and whom he always mentioned with the liveliest gratitude. It is remarkable that these two, separated by half the globe, should have entered into heavenly rest on the same day of the same year. This letter is too diffuse for insertion, but I will give the substance of it. The Bishop of Tasmania had been over to England to treat with government about the convict chaplaincies, and on his return home, “admitted the nominees of the crown on the convict service to examination for Holy Orders; and it gave me a great deal of pleasure to receive a summons to Hobart Town to an ordination, which was to take place there in September. Owing to boisterous weather, the government brig, *Governor Philip*, was not ready to sail till the 16th of August,

when I embarked in her with Mrs. Elliott and three children. She was a strongly-built teak brig, of 200 tons burden; but she had sustained some slight damage before she came down to Norfolk Island. After considerable danger of drifting upon a reef, the wind became favourable, and we made 260 miles by the evening of the 18th, and began to calculate on seeing Sydney (about 1,000 miles from Norfolk Island) in a few days, but the wind then became foul, and continued so for the remainder of the passage. On the 21st we were assailed by the most terrible storms of wind and rain, thunder and lightning, that I ever witnessed. The chief mate called me and the officer of the guard on deck, about ten o'clock, to see the remarkable electric phenomenon noticed by Lord Byron in one of his poems. It is a faint blue light which settles on the masthead; sometimes it continues for about an hour. On the 24th we were again in great peril, and hardly escaped striking upon a reef, and it was not until we had encountered more storms that we saw the lighthouse at the heads of Port Jackson on the 10th of September, and landed at Sydney that same day."

*Sydney—Paramatta.*

"The captain had not intended to stay in Sydney beyond a few days; but a Board of Survey having



pronounced the ship unfit for sea, she was put into dock to undergo thorough repairs. She had lost 23 feet of her keel and half of her fore-foot, besides having suffered other severe injuries. This detained us nearly six weeks. During this time I visited many places in the neighbourhood of the Australian capital, among which Paramatta is the most considerable. Here is manufactured a soft woollen cloth of the same name. I spent a day or two at Botany Bay, where I saw the monument erected by Bougainville to the memory of the great French navigator, La Perouse, on the spot where he was last seen. Dr. Grant Broughton, the Metropolitan Bishop of Sydney, called on me at the private hotel where I lodged, soon after I came on shore, and I afterwards saw him repeatedly at his registry in the city and at the beautiful villa at Woolloomooloo. I cannot express to you how delighted I was with this admirable prelate. His cordial sympathy and kindness of manner seemed so truly episcopal. He is besides a very fine orator, and I lost no opportunity of hearing him. Sydney is a large city, or rather, a large congeries of villages, for it is extremely scattered, and has but little regularity of plan; it is inferior to Hobart Town, both in neatness and order; every thing in the streets looks parched and dusty; but some of the suburbs are very beautiful, and there is a great

appearance of wealth and commercial importance. The equipages of the citizens are very often splendid, and the cabs and omnibuses are as good as they are in London. The market is a very fine one, excellently supplied with every kind of provision. The fruits are not very good and they are chiefly tropical. Though clothing is dear, all classes of the people dress very splendidly. There is no appearance of poverty any where, except in the architecture of the churches, but this reproach will, I believe, be soon wiped out. I must add to all this, that the climate seems healthy."

### *The Shipwreck.*

"Our ship having been thoroughly repaired, at a cost of £600, and having shipped thirty reconvicted prisoners from the cells at Cockatoo Island, we dropped down to Watson's Bay on the 17th of October, lost sight of Cape Howe on the 25th, and steered for St. Patrick's Head, on the east coast of Van Diemen's Land, with a fair wind. A heavy swell came on from the east next day, but we proceeded under a heavy press of sail at the rate of eight or nine knots an hour, till we went to bed. Just before this, the captain of the guard had said to my wife, 'Well, Mrs. Elliott, I think your sea-troubles

are now nearly over, and most likely we shall dine with the Bishop to-morrow evening, at seven o'clock.' I heard the customary 'All's well' of the watch at half-past two in the morning. In half an hour the ship struck with such a tremendous crash on a rock that the shock awoke every one of us out of sleep, and threw some of us out of our bunks. I instantly proceeded to dress myself, as did Mrs. Elliott and my eldest boy, but before we could do so the captain's voice summoned us on deck. I went partly dressed, but Mrs. Elliott had only time to put on a large cloak, and the little children were not dressed at all. The captain informed us that the large island of Cape Barren was near to us, and that there was another small island between the reef we had struck upon and Cape Barren. He thought, could the boats be kept free, we might reach the small island, as he expected the vessel would go to pieces in a short time. He desired me and the captain of the guard to pacify the prisoners. I found them in the greatest possible confusion and terror. It was too dark for me to see them, but when they knew that I was among them they became silent, and listened to me with tolerable composure. I promised them that they should be treated fairly, and that I would ask the officers to strike off their fetters, so that they might be able to swim, if necessary, and that when I had seen my

wife and children I would return and stay with them as long as they liked. They agreed to this; and I came back to the quarter-deck. I now ventured down to my cabin in the stern to try and bring up some clothes for my family, but a great sea stove in the stern light and sent me reeling on the lower deck; seas repeatedly came in at the stern and washed away most of the linen and blankets I had found. No time was to be lost, lest the women and children should be swept off the deck; so a boat was accordingly lowered at the stern, with two men in her, but she was carried into the breakers and instantly swamped. We neither saw nor heard any thing afterwards of the two hands in her; the creamy waves closed over them before they could cry out. The loss of this boat terribly disheartened us, and we stood on the deck quite paralysed. The water at this time ran along the lower deck to the prison, and the prisoners broke down the bars, and came in a body to the main hatch, where, however, the guard was called to keep them down. As the whale-boat was being lowered, for the women and children, the prisoners were again in tumult and extreme fear. Several of them said, 'Oh! sir, they are taking away the boats, and we shall be left to be drowned.' I said, 'No; they are lowering a boat for the women and children. Do you wish to go instead?' This

quieted them; and I desired the captain of the guard to let them come up, one at a time, and have their irons struck off, which he proceeded himself to do. The whale-boat, with three hands in her and the women and children, got safely into smoother water; and as it was now getting light the long boat was hoisted out with great difficulty, and the prisoners were invited to go into her; the greater number of them did so, with the corporal and some of the guard. The captain, who was an excellent boatman, hailed the whale-boat, got into her, and took the long-boat in tow. They soon made the little island, and came to shore at the only place where they could possibly land. In the meantime the chief-mate stood on the channel-plates, and, with an adze (the only implement to be found), cut away the shrouds; the masts shortly after broke off, the main-deck was breaking up, the rudder was driven through the deck, and the wheel and tiller flew off to a distance. The whale-boat returned, but the difficulty of bringing her under the bow of the ship was insuperable; she was, therefore, attached by a painter (a rope at the bow of a boat) to the point of the jibboom, and the mate instructed me, as none would venture till I had set them the example, to climb up the bowsprit and from its point pass along to the point of the jibboom by the foot rope, and swing myself by a rope into

the boat. I accomplished this with difficulty. Some soldiers, sailors, prisoners, and passengers followed my example, but the boat was tossed about in the breakers for more than an hour before twenty-three of us were on board. The captain of the guard declined going, as he thought he might swim to the high part of the reef. The first mate, too, stayed behind. The captain's hands, and feet were dreadfully bruised in staving off the broken spars and pieces of the wreck, which constantly struck and injured our boat, as she lay among the breakers. We soon landed, and the boat returned immediately to fetch those that were left, but on reaching the ship the boat was struck by a heavy sea, driven on the reef, and stove in. The captain and three men got on the reef, but all on the wreck had no means of escape, the long-boat being unusable for want of oars. The captain of the guard and the boatswain were drowned in attempting to swim to the reef. The chief-mate succeeded, but he was pulled in quite insensible, and lay on the reef in that state for hours. We now mustered on the island and found that sixty-nine were saved and sixteen drowned or otherwise killed. I thought my own preservation, together with all my family, was miraculous."

What was rescued from the wreck consisted of half a cask of rum, a small keg of brandy, about

one dozen of port wine, two loaves, a few pounds of arrowroot, and two pieces of pork. Two or three sails also were picked up; the damaged whale-boat, a puncheon containing sheepskins, and some dish covers which the party used as cooking utensils. Large limpet shells formed their drinking cups. The island produced nothing but shell fish and penguins, nauseous birds of disgusting taste, which, until they got the dish covers, they were forced to roast in the fire with their feathers on. The only water was what had collected in the hollows from rain. For the first two days the weather was delightfully fine, but the captain and chief mate were so ill from excessive fatigue and bruises as to be scarcely able to move. A kind of tent was rigged for the women, children, and sick. The ladies contrived garments for the young children out of the blankets which had been thrown into the boat, and the sheepskins were divided among the men, many of whom had been unable to dress before leaving the wreck. Wet weather came on, and some of the children having become sick, their distempers increased. After remaining six days on this barren spot, in this sad plight, they removed to Cape Barren. It took four trips of the boat to carry all across. It began to rain in torrents as they landed. Here was neither shelter nor food of any kind. The prisoners who had first landed had not even

troubled themselves to light a fire. Almost every one was torpid and dispirited, and Mr. Elliott could only get the corporal and two boys, one his own son, to help him to gather some sticks to make a fire; and when they went to work one of the boys fainted and the other fell down with fatigue. Eventually a tent was rigged, and large fires blazed at both ends. This was a most intensely miserable night for these shipwrecked wanderers. There was nothing to eat, no fresh water, excepting the rain that fell, and the prisoners and others had become sour and clamorous. It was determined at a council of the officers, held before daylight, that some should venture to sea again, in hopes of finding a place where assistance could be obtained. The mate knew all the seas and shores very well; he had twice before been shipwrecked in Bass's Straits; and, though he and the captain considered the risk very great, the former expressed his willingness to rig the boat with a mast and lug and go with any of the party in the direction he pointed out. Mr. Elliott and family, with ten others, the mate and requisite number of seamen, pushed off from Cape Barren at six o'clock in the morning. Owing to a favourable change in the wind some time after they started, they were able to make Clarke's Island by three o'clock in the afternoon. They hauled the boat up and set out on an exploring ex-



pedition, and soon heard the well-known, and, to them, delightful sound of the barking of a dog, at which tears of joy ran down the cheeks of the old officers and ladies. They were welcomed in the kindest manner by two black women and a coloured girl, and found two men and a boy cooking for them, as the soldiers had preceded them to the hut. A cutter of the port officer of Hobart Town was met, which soon brought in safety the persons left on Cape Barren Island; and they were all eventually conveyed in a government steamer to Launceston; thence Mr. Elliott and family proceeded to George Town, where they received assistance from the chaplain and his lady, who had been their fellow-passengers from England. Thence they were conveyed in a steamer up the Tamar, when Mr. Elliott's shabby and tattered appearance induced the steward to order him not to go down into the cabin, and led him to make inquiries into his character, until he was undeceived by the captain. Similar contemptuous conduct was shown on his landing, but it was soon effaced by the sympathy and benevolence of all who heard his tale. He was attacked by tic-douloureux, brought on by want of food and exposure to the weather, and was severely ill. His second boy underwent a successful operation for cleft palate and hare lip, for which the surgeons would not take any fee. Some gentlemen

offered him money, which was declined; at the same time he named some of those shipwrecked with himself, who stood greatly in need of assistance. The Bishop and Archdeacon were very attentive to him, and after passing his examination he was ordained deacon on Innocents' Day. The Bishop preached on the occasion, addressing some portion of his sermon to him, speaking feelingly and impressively of the dangers he had lately escaped, and of those he might have yet to encounter. They all re-embarked in the *Lady Franklin*, on the 3rd of January, for Norfolk Island, taking with them sixty-four prisoners. After encountering one severe storm, they arrived at home on the 25th, and found all peaceable. His losses by his late voyage were about £150, a large sum for him, as it was nearly all he had.

## CHAPTER VII.

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Loses his appointment at Norfolk Island—Melbourne—Ministry in the Bush—Albury—His filial Piety—Ride of 1,100 Miles—Describes the Country—His Devotedness—Overworked.

“They were as sheep not having a shepherd.”

In consequence of reductions in the convict establishments, on which the government had determined, Mr. Elliott lost his Norfolk Island chaplaincy in less than two years after his ordination. He returned to Hobart Town, and not having any official appointment, was at liberty to assist his clerical brethren. From losses, changes and want of remunerative occupation, he was now almost without money, and had it not been for the kindness of friends he would have suffered pecuniary embarrassment. After a year, however, Dr. Broughton, Bishop of Sydney, offered him a sphere of labour, where he was to have £200 per annum, and a house. This so plainly appeared to be the leading of Divine Providence that he accepted the offer without hesitation. In a letter, written to a lady friend in England on this subject he observed, “Few, indeed, would be reconciled to making their

home with the kangaroo and the emu, in those wide spreading plains and forests, where the wildest savages which bear the human form hang on the skirts of British civilization, and hold a precarious footing in lands which, although at present entirely unknown except to our hardy shepherds and huntsmen, we may live to see dotted with cities and villages, blooming with almost all the fruits and flowers of two zones, and adding to most of the resources and luxuries of our constantly-advancing empire. Most folks would rather drop down on the Australian wilderness when such a vision shall have been realised; but I would not, and freely confess to you, that a new country has greater charms for me than an old one. And the pure and healthy atmosphere, and the bright and sunny skies of Australia, have quite wedded me to this part of the world; and I should scarcely wish to see England again, if it were not for the pleasure of seeing those whose pure and disinterested friendship has made a much deeper impression on me than I can ever receive from external nature, however beautiful."

Albury, henceforth the home of Mr. Elliott and his family, is in New South Wales, and separated from the territory of Victoria by the river Murray. Having, after a boisterous passage from Van Diemen's Land, reached Melbourne, Mr. Elliott was mortified to find that excessive rains had so swollen the rivers

and creeks, that the road over which he had to travel would be impassable, except on horseback. He was, therefore, compelled to leave his wife, still in very delicate health from the effects of the shipwreck, and also his children, at Melbourne, and depart alone. From the Bishop of Melbourne he received great kindness during his stay there, with a ready permission to officiate in his diocese whenever he should be in it, and to take charge of the district lying on the Victoria side of the river Murray, opposite to Albury, until the bishop should be able to station a clergyman in that neighbourhood. At noon, on the 11th of August, 1851, Mr. Elliott left Melbourne, on horseback, and did not reach a settlement in the interior, called Kilmere, till some hours after dark. He would certainly have been lost in crossing a mountain range, about ten miles from the place, but for the numerous camp fires of the bullock drivers, from whom he got information, and also some very acceptable dishes of tea. He reached the banks of the Goulburn before sunset the next day, but found the warp, or towing line, of the punt broken, which detained him on the same side of the river till noon the following day. It was flooded, and was, then a full, deep stream, about eighty yards across, and had spread all over the flats on the opposite side, in broad lagoons, through which he had to ride for a mile, with the

water frequently up to the saddle-girths. Numerous were the creeks he had to ford, and much danger attended them; he also encountered a party of wild natives, with their dogs, and at times experienced much threatening of illness. However, through the kind help of a squatter, who swam his horse before, holding and guiding Mr. Elliott's horse by the ear, he crossed the floods leading to the banks of the Murray. The river itself he crossed on a log canoe, which was pulled by a strong warp, but was obliged to send his horse back with his guide to his station, as the river was at that time 100 yards wide, and running with a force resembling a mill-stream. "I was now," he wrote, "in my own parish, and felt inexpressibly thankful to God for my preservation through such a terrible journey, alone as I was, and unacquainted with bush travelling. Albury is situated far beyond what are called 'the bounds of location' in the squatting district of the Murrumbidgee; consequently it is not a colonial chaplaincy, and receives no aid from government. I am now a bishop's chaplain. The bishop is answerable for the payment of my salary, and I am at his disposal with regard to ecclesiastical duties. The inhabitants of the Murrumbidgee district, which contains about 20,000 square miles, are about 5000 in number. There are but two clergymen; one stationed at Albury and

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another at Moulamien, on the Edward river. These are maintained chiefly by the contributions of the squatters. Albury has about 5000 inhabitants. It is very beautifully situated on a fine horseshoe bend of the Murray, in a plain of vast extent, admirably suited for cultivation. Mountain ranges are visible all round the town; but the lofty snow-covered ranges of the Australian Alps are much more than 100 miles to the east, although their tops are visible from our high hills. To the west, after about ten miles, the country becomes a vast plain, extending almost as far as Adelaide, which is 800 miles. About 100 miles of this country are in my parish. The climate of these plains is extremely hot, and even at Albury, in summer, the thermometer frequently rises to between 90° and 100° Fahrenheit. Most delightful breezes often blow from the mountains. The climate is very healthy, with the exception of periodic and endemic opthalmia, from an attack of which I am but just getting well."

In consequence of the increased illness of his wife, Mr. Elliott was obliged to go to Melbourne to fetch her home, and being favoured with fine weather, he accomplished the journey in five days. He was detained there five weeks, and then brought her and his family in two gigs at much expense. "But," said he, "if my removal hither had cost me very

much more, I should be well satisfied to be in such a respectable position, and under such an excellent bishop, whose friendship I am very proud to enjoy. The bishop lately came to Albury to visit me, on which occasion he appointed me his surrogate, and also his special commissary for the purpose of administering the oaths as chaplain and surrogate to the newly-appointed clergyman at Moulamien. Gold has been dug within four miles of Albury, and great quantities are supposed to be here."

### *His filial Piety.*

About this time Mr. Elliott learnt that his aged father was in necessitous circumstances, and lost no time in sending him a bill of exchange for £50—an evidence of his filial piety and devotion. The father was much comforted, but did not live long after receiving this mark of affection.

Government had granted land for the site of a church, and Mr. Elliott bought an adjoining piece, on which he commenced building a residence. Besides this, in order to diminish the cost of subsistence, he bought 120 acres of land, on which he grew supplies for the house and fodder for the horses. About twenty acres were already cultivated. He



intended bringing more under the plough, planting a vineyard, an orchard and an orangery ; the care of which he intrusted to his eldest son.

*Ride of 1100 Miles.*

On the 4th of February, 1856, he wrote as follows:—  
“I have been absent from Albury a good deal of late, and rode nearly half-way to Adelaide with the bishop’s chaplain, leaving him near the juncture of the Murray and Murrumbidgee rivers. Our travelling was at times very difficult, owing to the great scarcity of water, which, for 150 miles together, from Gelindiah, on the Murrumbidgee, to Deniliquin, on the Edward, could only be found at very long distances in muddy holes. Travelling along the Edward, my companion seemed quite surprised and somewhat terrified at the mode of crossing the river in curved sheets of bark stripped from the trees for the purpose ; and I think his impression of these vast pastoral solitudes which we rode over was anything but favourable. I returned from the expedition last November, and since then I have gone to the Edward again, so that within four months I have ridden 1100 miles. I am now reposing a little, and I feel more fatigued than after my former journey. Though the climate is generally fine, Albury is by no

means healthy; it is on the bank of a large river, along which there is a great deal of low ground, and it is surrounded with forests, which impede the free circulation of the air. The consequence is, that it is visited with a seasonal fever, which sometimes, though rarely, becomes typhus. The weather is occasionally, for weeks together in summer, hot almost to suffocation, the thermometer rising generally in the afternoon of each day to more than 100° in the shade of the verandah."

"You ask what I intend to do with my boys. My intention at present is for the two elder to be squatters. It is by far the best pursuit for youths who have any experience in these countries. The Germans settled here (more than 200 in number) occupy themselves very much in planting vineyards, and from the superiority of their modes of culture, and the high quality of the grapes produced, it is certain that this will, at no distant time, become a great wine-growing district; for it has very high capabilities for cultivation of many kinds, and is sure to be wealthy and populous. The navigation too of the river will greatly promote its prosperity. Upon the whole, I think this place has no serious drawback, except its insalubrity, which evil will most likely be lessened by extended cultivation."

*His devotedness.*

“I suppose there is some likelihood, at last, of the immense district over which I have been in the habit of riding, being more adequately supplied with clergymen, who, to be *efficient*, should have great powers of endurance, cheerfulness of disposition, and fondness of what is called “bush life.” They will be well supported by the squatters, who, though comparatively few in number, are wealthy, and becoming much more so every day. I met the Vicar-General of Melbourne at Beechworth, for the purpose of surrendering to him my charge of the great district of the Upper Murray in that diocese. He agreed to my giving up responsible charge; but pressed me to go sometimes among my old friends, and to do my best to keep alive attention to the highest interests of their souls. There are now two clergymen in charge of that part of the country. A young clergyman has been sent to the Tumut, who has to visit Gundagai, Tarcutta, and Wagga Wagga, so that my field of labour is considerably reduced. Clergymen, generally speaking, lose their health in a comparatively short time in all the Australian dioceses; the Bishop of Melbourne, in particular, finds it exceedingly difficult to keep churches supplied. My own health

is much better than I could by any means have expected, considering what the nature of my duties has been; but it is not in a satisfactory state. The Bishop lately requested me to go to Sydney, and repose a while in his own house, but I refused, because he is not able to send any one to take my place. And just now it is impossible for me to leave Albury; for we are going to take measures for building a new church, or rather a *part* of what is intended to be a large church, and that will make me ever so much additional work. I have opened a subscription list, and put down my own name for £50, a larger sum than I could very well afford, but I was anxious for the work to be well done, and the example induced fifteen of my parishioners to put down their names for the same sum at once; and some of them promised more if it should be wanted. I think the whole cost will be about £3000. I hope that the mercy of Divine Providence will continue to me my usual health till that work shall have been accomplished, and a parsonage house and church shall have been provided. This, I suppose, is my mission, for the excellent Prelate who sent me hither, said, 'Mr. Elliott, I send you into that remote district to lay the foundation of several Parishes, to build a church, a parsonage house, and a school house. Make full proof of your ministry, and do all this as soon as possible.'

If I live to carry out these purposes, it will be comparatively easy work for my successor, and I shall then be glad to get a little relaxation in a more invigorating climate."

*Overworked.*

So much was Mr. Elliott engaged in parochial matters, that he had scarcely time for attending to anything else. He suffered, too, occasionally from a cough of great severity, brought on by exposure to the weather by land and flood. However, in writing on the 29th November 1856, he said, "The summer heats have now set in, and I think my cough will soon pass away. I was a few months since in Sydney, and returned thence by Melbourne, making a detour to Geelong. While in Sydney I was ordained a priest, and as so many years elapsed before I went into priest's orders, I will just explain to you how it happened to be put off so long. When I first came to Albury, I found the place had been too long neglected to allow of my going away to Sydney just after my arrival, and Bishop Broughton could not ordain me when he came to Albury at the end of 1851, because there were no clergymen to assist him, and he then arranged to send me letters dimissory for me to get ordained in Adelaide, saying, that the greater part of my

journey to that city would be through his diocese, where there were no clergymen as yet established, and where my visits would be very useful. Shortly after that, however, Bishop Short went to Europe; and before he returned, Bishop Broughton, who had gone to England, died, without sending the letters. The Vicar-General sent to inform me that he had authority to give me letters to the Bishop of Newcastle; but it was impossible for me to go so far, and in a direction quite away from my duties. So I stayed till Bishop Barker arrived, who soon after asked me to meet him at Goulbourn, where he would hold a special ordination; but as business connected with church building here was likely to oblige me to go to Sydney and Melbourne about six months later, I declined going to Goulbourn then. And when I did go to Sydney, the Bishop held a special ordination on St. John the Baptist's day on my account, and I was ordained at the Cathedral Church of St. Andrew. I need not say anything about the incidents of that journey of 1200 miles. I have not been able to leave home since my return, except for a flying visit to the Billebong Creek, where I married the Coroner of Wangaratta to a parishioner of mine. And I suppose that in future my journeys into the bush will be shorter, for I have now no duties in the diocese of Melbourne, the Bishop of that diocese having appointed

four clergymen to the large district which I used to visit, viz., one at Wangaratta, which is likely to be an Archdeaconry; one at Beechworth, one at Woolshed Creek, and one at Benalla."

Mr. Elliott's income at this time amounted to £500 per annum; £100 of which was paid in fees, and the remainder chiefly consisted of the voluntary offerings of his flock, who acted towards him in a loving and liberal spirit; and he was not backward in spending what was thus intrusted to him for the welfare of others.

## CHAPTER VIII.

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His Account of the Aborigines—Their Mental Incapacity, &c.

“He is able to save unto the uttermost all that come unto God by Him.”—  
Heb. vii. 25.

At the request of the Board of Missions, Mr. Elliott wrote a paper on the Evangelization of the Aborigines, from which the following is an extract:—“My journeyings here have extended over many hundred miles, but I regret to say, that I can add but little to my previous stock of knowledge. For even on the subject of numbers in the few tribes which now range over the Murrumbidgee district, it is very difficult to procure correct information; and on all other matters, the difficulty of learning any thing increases every day, owing to our having fewer and fewer opportunities of observation. Strictly speaking, there is now no tribe occupying the Albury district, that is, the country on the right bank of the Upper Murray, and on the Upper Billebong. I have seen some few of



them on the Mana Lake, about 100 miles from here. But they have chiefly gone over to the valleys of the Mitta-Mitta, Little Hume, and Yachandandah, which streams have their long sinuous courses in the mountain country between Albury and Gippsland, and their confluence with the Murray a few miles above this town. In these valleys, the few miserable representatives of this once numerous tribe, appear to be safe from the stealthy night attacks of the Murrumbidgee blacks, as the latter never cross the Murray. Here they occasionally occupy themselves in fishing, or catching small wild animals round about the cattle stations, or lazily subsist on offal, which generally abounds at these places. But they spend also a good deal of time at the various small gold fields, which are numerous in that region, where they learn every evil, and become the means and victims of debauchery and dissipation among the most drunken and abandoned diggers and bullock-drivers, a class of men who are constantly getting more debased. This is owing to their abundant resources for sensual indulgence, and from their employments and habits of life being under such slight moral and social control. Of course, the causes I have now mentioned, are of themselves sufficient to account for the rapid decay of these savage tribes. But the crimes murder and infanticide, are quite common

among them ; so common, that there are few adults who are not guilty of one or the other. The Murray tribe, which, at the first occupation of the country, about 18 years ago, was so numerous and formidable, is now, from the causes to which I have alluded, almost destroyed. Even since I came to Albury, I have seen more than 100 blacks present at the robberies they used to hold on the river flat, close to the town. Since then, I have known of the death of 30 adults ; and, I believe as many more have died or have been killed, besides infants. Indeed, the tribe has nearly wasted away, and there are now very few children among them. This I believe to be the history of nearly every Australian tribe, in whose grounds our settlements have been established ; and it is my painful, but most deliberately-formed conviction,—a conviction that acquires strength concurrently with my means of observation,—that every tribe of these poor savages must, under the same circumstances, as surely and as rapidly disappear. Nor can I see how the extinction of this race can either be prevented, or in any considerable degree arrested. The most savage races in Africa, America, and Polynesia, have generally been found to have among them in certain forms and degrees, political and even religious institutions, which have served as fulcra on which to work the spiritual and social

machinery, through which have been brought about results, that in many wonderful instances, have gladdened the heart of the missionary and the philanthropist. But, in this strange continent, we have found a human race, so much more degraded and brutish, than the other great divisions of the family of mankind, that there cannot be any strict parallelism established between them; and I fear that the Board can draw but little encouragement from the splendid success which has sometimes rewarded devoted and untiring missionary enterprise in more hopeful fields. The Australian savages are not, I believe, inferior to savages in other parts of the world, in any of those characteristics which distinguish *fine animals*; but their inferiority in all the distinguishing mental and moral habitudes of our human nature, is most striking, and at the same time unquestionable. Although I have heard the contrary asserted many times, I do not believe that a single custom existing among them is referrible to a religious origin; of course, it is impossible to say positively that such is not the case, knowing as we do, so little about them. But I doubt if any research among them would settle this point. For they have not, so far as I can learn, many, perhaps scarcely any fixed, customs; and all the forms of their languages appear to be of the most changing and uncertain character;

so much so indeed, that they frequently change the names of persons and things. I am of course aware that this is the case, to a certain extent, with other languages, but, their language being entirely unwritten, makes, what I have adverted to, a greater difficulty, in the way of any kind of investigation. It would consequently be apparent to any one, accustomed to think on such subjects as this, that the difficulty of imbuing such men's minds with thoughts or sentiments regarding any thing not having direct reference to their most constantly recurring physical necessities, or their sensual gratifications, would be extreme; and such is the case. After the most patient and repeated trials, I have never been able to make one of them comprehend a single religious truth, however simple, or even for a few minutes only, to keep his attention to it. And, in order to make these attempts, it was not necessary for me to be able to speak their language, for they rapidly learn the little English they do learn, and speak it much better I believe than any European has been able to speak in the fugitive and uncertain forms of their dialects. But, not to speak exclusively of religion, I have never been able to awaken in them the least attention to the beauties of nature, although I have repeatedly tried to do so when travelling with them. I have sometimes heard these blacks at the

Protectorate station of the neighbouring colony, repeat prayers and hymns, which they had been taught to repeat and sing, and mingle them with the low droning or savage yelling of their corrobberies, without (as far as I could discover) comprehending them in the least degree. They did it for their own amusement, or for the amusement of the listeners. The young blacks about the settlements, invariably learn to smoke tobacco and to drink grog. They are true to our fallen human nature in this one melancholy respect, that the vices *only* of civilization seem to come naturally to them, and are acquired with the most frightful rapidity. If it were possible to keep them away from our townships and stations, they might, in suitable institutions, be taught some few useful things. Even this is a highly benevolent object, and ought not to be neglected. In Van Diemen's Land, they were forcibly separated from the settlements of the whites, but the plan did not effect much good. I most ardently hope, that the Board will be much more successful in making them acquainted with that Truth, which alone has done so much to make the most enlightened of the human race to differ from them."

## CHAPTER IX.

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### His last Illness and Death—His Character—Conclusion.

“Be mine to do His will while here,  
And His to fix my time of rest.”

FOR a year before his death Mr. Elliott had been suffering from debility, and in addition to this, he had had a severe fall from his horse when accompanying the bishop on a tour; but he continued his labours as long as he could. Though ill, he invariably refused to avail himself of medical advice, because he found, if acted upon, it would have interfered with the performance of his duties. At length in his weakened condition he was attacked with dysentery, which was the immediate cause of his removal. He died April 14th, 1858. “The Border Post,” published at Albury, April 17th, 1858, observed: “No one has left the world more deeply regretted, and no one has better deserved the esteem of his fellow colonists. This sad occurrence has left a blank in our social community which will not easily be filled: for the reverend gentleman had endeared himself to all

hearts by the kindness of his disposition, and by the Christian meekness and forbearance which distinguished him so eminently in his intercourse with the world. Mr. Elliott was a Crown chaplain at Norfolk Island for four years, but on the reduction of the establishment in 1850, was about to return to England, when he was sent for by the Bishop of Sydney to undertake the spiritual charge of this district. He arrived amongst us seven years ago at a period peculiarly discouraging for the exercise of his labours. Shortly after his appointment, the gold discoveries burst upon the astonished gaze of the colonists, and the little congregation which he had collected around him were dispersed over the face of the country. Our late Pastor laboured on steadily and energetically in spite of the most startling difficulties, by the exercise of most commendable patience and self-denial. The extensive and scattered nature of the district committed to his charge, imposed upon him heavy duties, and he was accustomed to ride periodically over an immense tract of country in performance of his office. For some years Deniliquin, Moulamien, Balranald, Wagga Wagga, and other townships, distant from 80 to 250 miles, depended solely upon these pastoral visits for the observance of religion; and we may observe that the large subscriptions raised among the squatters and settlers

for the erection of the church, are mainly, if not entirely, due to the respect entertained personally for the reverend gentleman by the contributors to the fund. The burial service was read by the Reverend T. Dowell, of Barney-Watha, and many appeared to be deeply affected by the solemnity of the occasion."

*His Character.*

In reviewing this Memoir, the reader can form an estimate of Mr. Elliott's abilities, acquirements, and usefulness, and make such reflections as the subject justly warrants. What remains for me to say is but brief. In the share I was privileged to have in directing and guiding him in his searches after truth, I humbly and thankfully adopt the acknowledgment of the Psalmist: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." (Ps. cxv. 1.)

Mr. Elliott's mind was active and observant, and he proved that mental culture arises mainly from the keen clearness and exact precision with which objects are viewed, and from the reflections and inferences made upon them and stored in the memory ready for use. The rambles of the bee and the butterfly afford an exact representation of the way in which different persons employ their understandings.



It is pleasing to observe in our journey through life, that "God is at hand" to help and deliver us. It is eminently seen in the promotion of Joseph, in the settlement of the Israelites in Canaan, and is no less concerned in the fall of sparrows, in numbering the hairs of our head, and in raising our souls from the death of sin to the life of righteousness. In the history of every individual, there are events where nothing but an Almighty arm could prove "a present help in the time of trouble." How thankful should we be when we can say from the heart, "O Lord, truly I am Thy servant, the son of Thine handmaid; Thou hast loosed my bonds." (Ps. cxvi. 16.)

Should the reader be so unhappy as to have "an evil heart of unbelief," and think that the only law needful for guidance is what nature teaches, a course is taken which, as thousands of instances testify, must produce only wretchedness. He needs a friend to help him in a world vanishing like smoke; but he finds him not. He may apprehend that the present government of the universe repudiates vice, and feel his guilt bringing punishment even here. What then is his duty in the face of such feelings and such a sense of responsibility pressing upon him? Let him not stifle the voice of conscience speaking to him. Let him hear the voice of God, not merely in His works, but in the truths of Inspiration. Let him

suppress cavils and scoffs, and no longer seek vain distinction by affecting profound depth in sceptical thinking, nor allow his judgment to be duped by his appetites. Let him study Luke xi. 13: "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." John Newton, when in his unbelieving state, thus reasoned upon these words: "If the Bible be true, the promise in this passage must be true likewise. I have need of that very Spirit by which the whole was written, in order to understand it aright. He has engaged here to give that Spirit to those who ask; and if it be of God, He will make good His own word." He asked, and received, and became a new man. John, Earl of Rochester, was subdued by the power of divine grace, though his mind was poisoned with infidelity, and his habits depraved with loathsome vice. Dr. Burnet, Bishop of Salisbury, was called to his sick couch; he listened to his infidel arguments, and answered them with kindly earnestness. The Earl was convinced of the truth of the Christian religion, and of the necessity of repentance, and owned that the tortures of his mind had far exceeded the pleasures he had ever had from sin. On his death-bed he ordered, like the Ephesians, all his profane books to be destroyed. George, Lord Lyttleton, was converted

from a state of scepticism into a sincere and zealous believer. This was effected by reading and studying God's Word; and as the result of his investigations he wrote the celebrated work: "Observations on the conversion and apostleship of St. Paul."

The absence, in Mr. Elliott, of that extreme fervour which often characterises new converts, is a trait worthy of observation. In his clerical calling, he was ardent and earnest, but neither intemperate nor acrimonious. He had, at different times in his life, been led into extremes for want of a cooler and clearer judgment; but at length, having profited by his mistakes, he prized and held the golden mean. Being plucked as a brand from the burning, he learned to cultivate a tender solicitude for the bewildered and lost. He was one of those who could declare: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. v. 18, 19.) He preached Jesus Christ as the only foundation of a sinner's hope, the only object of faith, "The way, the truth, and the life." His aim was to convince men of their need of mercy, and to direct their thoughts to the atonement made by Christ. He taught them

to seek the promised assistance and comfort of the Holy Spirit, to make God's love in Christ the motive of their obedience, and to place their dependence upon Him for the communication of all needful grace and strength. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. iii. 13.) Discoveries really useful, and deeds permanently beneficial, are the heritage of those who fear God. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 20, 21.)



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